

A

WORLD-EMBRACING FAITH;

OR,

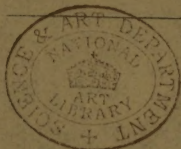
RELIGIOUS WHISPERS FROM THE EXHIBITION
OF INDUSTRY.

BY

EDWARD HIGGINSON,

MINISTER OF WESTGATE CHAPEL,
WAKEFIELD.

REPRINTED FROM THE CHRISTIAN REFORMER, JUNE, 1851.



LONDON:

E. T. WHITFIELD, 2, ESSEX STREET, STRAND.

WAKEFIELD: LAMB AND HEALD.

1851.

PRICE THREEPENCE.

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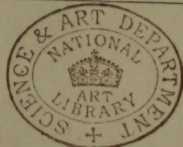
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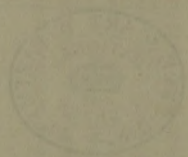
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WORLD-EMBRACING FAITH

RELIGIOUS WHISPER FROM THE EXHIBITION

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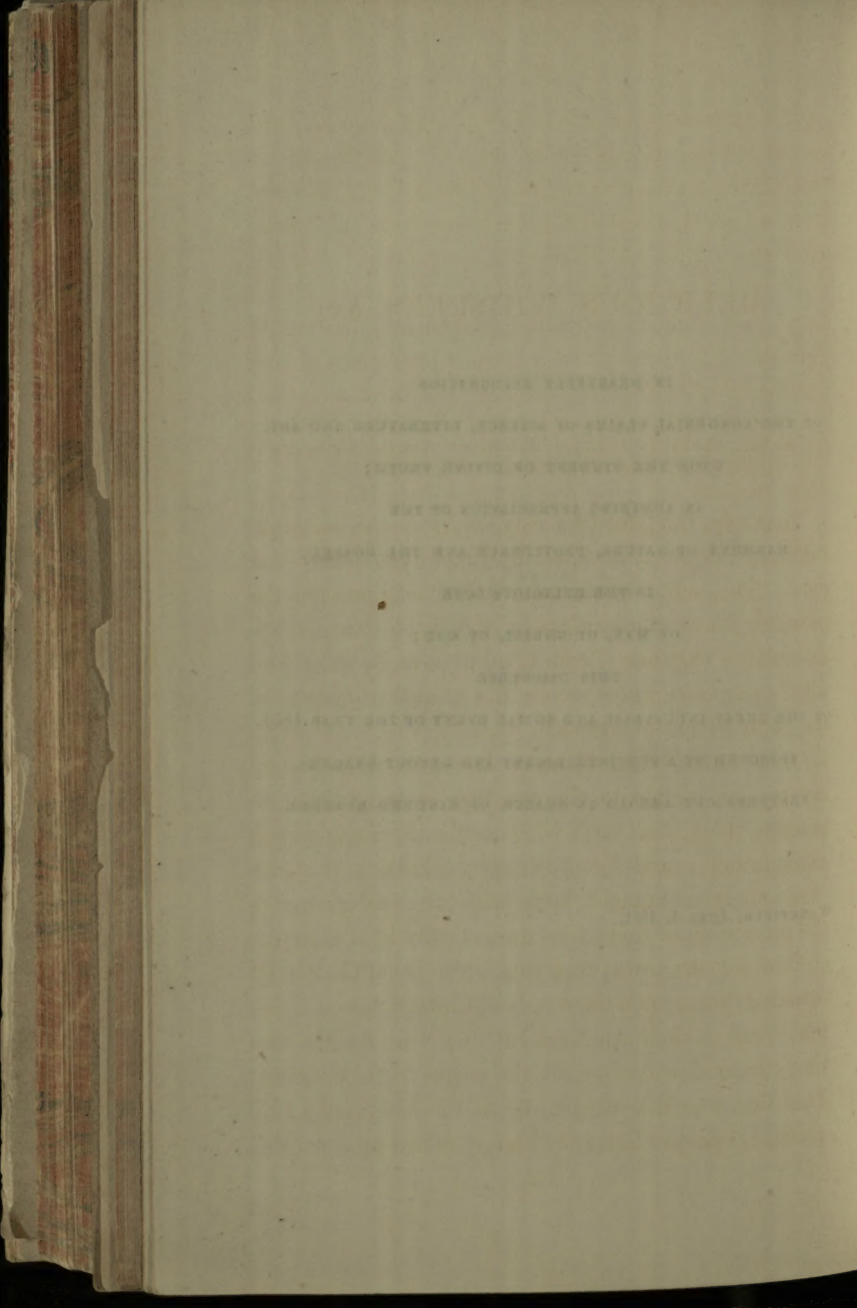
1881

THIRD EDITION

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IN HEARTFELT RECOGNITION
OF THE CONGENIAL CLAIMS OF SCIENCE, LITERATURE AND ART,
UPON THE STUDENT OF DIVINE TRUTH;
IN ADMIRING APPRECIATION OF THE
HARMONY OF NATURE, PROVIDENCE AND THE GOSPEL;
IN THE RELIGIOUS LOVE
OF MAN, OF CHRIST, OF GOD;
THIS DISCOURSE
ON THE GREAT INDUSTRIAL AND SOCIAL EVENT OF THE YEAR 1851,
APPROVED BY A FEW INTELLIGENT AND DEVOUT HEARERS,
VENTURES OUT ABROAD IN SEARCH OF KINDRED READERS.

WAKEFIELD, JUNE 1, 1851.



RELIGIOUS WHISPERS, &c.

"God hath made of one blood all nations of men, for to dwell upon all the face of the earth." (Acts xvii. 26.)

THIS day, this year (we may say), "is this scripture fulfilled," or at least specially illustrated, before our eyes. The capital of our country just now presents the most emphatic commentary on this noble text, in the assembling together of men of all nations for social and kindly purposes, which cannot but meet the approval of the great Father of them all.

Great truths, which shine in their calm majesty from age to age, legible to the eye that is enlightened to perceive them, flash forth with new lustre under special ministrations; and by illustrative occasions they are ever and anon brought home with practical power to the perception of those who theoretically hold them.

How did the truth, that God is the equal God of all mankind, burst upon the minds of Christ's Jewish apostles, when to their astonishment they were for the first time commissioned to preach the gospel to the Gentiles! That God who had chosen Israel for his people, and, among his people Israel, had lately raised up a Saviour

Jesus, should have designed him as a blessing, not to his nation only, but to the world, was an idea which must struggle hard with Jewish exclusiveness, and either succeed in enlarging the heart of the Jew, or be itself stifled in the conflict. Surprised, indeed, but not loth, was the ardent Peter to be taught that he should "not thenceforth call any man common or unclean." And greatly astonished were they to whom he first reported the result of his mission to the pious Gentile Cornelius; yet "they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts x.). To the cultivated intellect and generous heart of Paul the doctrine was thoroughly congenial. And when, in the prosecution of his mission to preach to the Gentiles the equal grace of God, he stood one day in the midst of the acutest thinkers and most tasteful artists of Greece, after having passed through the streets of Athens and seen with surprise and shame the symbols of an all-prevailing idolatry, how vividly did the great Christian idea of the impartial and all-regarding God glow in his mind and speak forth from his lips, in contrast to the degrading idolatries to which he was an unwilling witness!

"THE UNKNOWN GOD! Whom ye worship as unknown" (not knowing him), "Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands as though he needed anything, seeing He giveth unto all men life and breath and all things, and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the

times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him, and find Him; though He be not far from every one of us; for in Him we live and move and have our being; as certain also of your own poets have said, For we are also His offspring."

And to us, to whom all this is well-known Christian doctrine, who know perfectly well that Christianity has abolished the peculiarity of Judaism and opened the revealed mercies of God our Heavenly Father to all mankind, without distinction or precedence of class or nation,—to us, this well-known truth may perhaps not be the living, active truth that it should be, ~~not~~ the striking truth perhaps that it was when first we realized its historical development in the scripture annals,—to us, this truth may need illustration and enforcement; it should shine brighter in the assembled presence of men of all nations on our shores.

No man who has travelled much abroad, with heart and mind open, can possibly symbolize with narrow English "orthodox" ideas of religion on his return home. Often, alas! an indifference to religion is produced in such a man's mind, by his natural revulsion from systems of dogma which ignorantly confront the great facts of Providence and human life at large. From this result a truly and largely religious heart of his own can alone preserve him; and on such a man foreign travel will do its benignant work of enlarging his ideas and liberalizing his feelings.

Such comprehensive and enlightened views, then, as the observant traveller gains from years of toil, adven-

ture and danger, carrying him out of the local, limited and casual prejudices of his own whereabouts, and preventing him from ascribing to the Divine Being any narrow, partial and unworthy plans, may be derived, in a great degree, without the danger, the adventure, the time, the exertion, the cost (impossible to any but a few), by us, stay-at-home travellers in our own island realm, whither the world's nations are now bringing their stores of natural produce and artificial industry in honourable, peaceful emulation.

This great Congress of the Nations presents itself to the thoughtful student of the Divine ways in a strongly religious light, not separate from, but rather as including, its secular, its commercial and industrial claims upon our attention. Peace and good-will are its audible language. A time of general peace gives it occasion,—makes it indeed practicable. The world's peace which originates it, this celebration must in its turn cement and prolong. That is a benevolent light in which to regard it, and therein a religious light.

But far beyond this;—it touches those common feelings of our nature in which the practical religion of the heart and conduct chiefly lives, though not always recognized, as they ought to be, as really belonging to religion. It awakens a genuine, unmistakable human fellow-feeling, whether through comparison or contrast (be it of believed superiority in one direction, or of felt inferiority in another), with our fellow-men the wide world over, who in the ordinary course of our lives have been almost as non-existent to most of us, while seen only in the dim pages of books, if not surrounded, too,

with the mist of travellers' wonders. Here, all at once, they are become present, in personal feature and colour so distinct, so various! in national costume so strangely picturesque! speaking a very Babel of collected, not now dispersive, tongues, and with their varied produce and works of industry and skill spread upon our shelves and tables around! These men are the representatives, —real living representatives,—of the numberless tribes of our fellow-men, spread over the habitable globe, all brethren of the great human family, all children of the one impartial God! And these so manifold productions of Nature and works of human Art, are the sample tribute of each part of the varied earth, from its abundance of particular blessings, to the need of every other part;—signs of that superfluity of blessing which the God of Nature causes to spring forth, and to spring forth in such varied distribution as to necessitate and encourage the mutual intercourse and good offices, voluntary and involuntary, of human beings in their efforts to secure and enjoy them. How beneficent is Providence! How varied the works and ways of God! How endless the Divine resources! With what prodigality of blessing lavished upon us! What a wonderful and beauteous and bounteous world we live in! What plenty for all, if man but permit the Divine bounty to flow freely! What wonder to the intellect, what beauty to the eye and soul, what love does this world's opened volume reveal to the heart of man! No narrow, bigot thought of man or of God can dwell within the influence of this natural piety, which rises thus from the face of the world and the heart of mankind to claim the Chris-

tian's religious sympathy. The exclusiveness of our creeds and rituals must shrink back, for a while at least, into the recesses of convents and churches. Would that it might never venture forth again! The great world of God's worshipers will have none of it. The Hyde-Park Exhibition preaches a different doctrine, and proves it; and is believed in the doctrine and the proof. The comprehensiveness of Providence here illustrated, rejects all narrow exclusiveness of creed. The diversities of national habit and institution evidently defy a partial theology. The varieties of the human race claim, at the hands of the Universal Father, a varied administration of the moral law; and in the calm reason and the unsophisticated conscience, they have their claims allowed.

The first preaching of Christianity made this great truth prominent; but modern teaching has sadly obscured it. The apostolic creed was, "that God is no respecter of persons," and that "those who have not a revealed law will be judged by the law in their own hearts." The modern creeds of Christendom, alas! have narrowed salvation to that small fraction of the earth's population who accept their delusive promise and dare to pronounce their anathemas, in wilful ignorance of the extent and diversity of God's works.

But still, the world does not believe this. Reason does not acknowledge it. The heart recoils from the thought. Human nature holds no such belief. It is the dream of the cloister, the word of the creed, the song of the Church; but it is not the belief of mankind, nor of Christendom. The secular relations of man to

man give it the lie perpetually. Business, pleasure, politics, are pursued as though no such notion existed. Philanthropy forgets it, if she has been taught to yield a verbal assent to it. Our great Industrial Exhibition is the world's clear-voiced protest against it,—or rather the world's enunciation of a purer, better, worthier faith. The secular world has, for these coming months, virtually taken in hand the religious instruction of this nation. And the secular world can, out of its higher appreciation of a practical religion, teach the churches a better humanity, and therein a better theology, than they generally possess. The great Exhibition of Industry is just now our national teacher; yea, the Priest rather of the nation's faith and hope and charity. Knowledge, art, science, are sure to grow and spread among us under the influence of this teacher. Let his moral lessons of social duty and kindness be no less cherished. And, in all, and over and above all, when he touches the soul of religion and spiritual worship in us, let us freely yield ourselves to the suggestions of a piety so accordant with that which we think, as rational Christians, we have already learnt from Jesus, whose gospel (as we have the happiness to regard it) harmonizes with the works and ways, the will and attributes, of the One Great Spirit of Nature and of Providence.

View we then this great event of the year religiously, in itself first, and then in some of its individual aspects.

The project itself may fitly be called a religious one. It was a great idea, a high aspiration, a comprehensively benevolent scheme. The building,—the Crystal Palace,—is the wonder of the century, for size, for design, for

rapidity of construction, for effect. But our office is not personal eulogy to prince, or architect, or engineer, or workman.

The great Industrial Exhibition is, in itself, an event of properly religious interest. Not religious interest in any technical or sectarian sense, but in a sense to reprove all merely sectarian and technical notions of religion.

Everything that separates, isolates and keeps asunder the nations of mankind, necessarily obscures to their perception the great religious idea of an all-ruling and all-present Deity; and all that brings them into mutual acquaintance and kindly intercourse has an equally evident tendency to make them conscious of that mutual connection and dependence of the different parts of the world and their inhabitants, through which the idea of an all-comprehending Providence will find its most obvious access to their minds.

To what cause can we proximately ascribe, if not the origin, yet the continuance, of all the petty, local polytheisms of ancient and modern times, so plainly as to the want of intercourse between nation and nation or tribe and tribe; to the want of a perception of mutual interests, and even of similar desires and faculties, identifying them as belonging to the same race; and to an ignorance, at the same time, of those great laws of the outward world, which group the diversified phenomena of climate and country in the severe order of science, ready to be recognized as the order of One Supreme Will? The mountains, seldom or never passed, that bordered a tribe, limited its gods no less decidedly; and perhaps the cloud-hidden summits furnished their mys-

terious abode in the apprehension of their worshipers. The waters of an inland sea, narrow comparatively to our idea, but wide and perilous to infant navigation, kept islanders in mutual ignorance and mutual suspicion, till occasionally involved in wars of extermination. The diversities of comparatively remote lands and their inhabitants were exaggerated by the reports of the few who travelled and the fears of those to whom they reported. The laws of nature were little understood; as how could they be otherwise, when the inductive method of deriving them from classed phenomena was scarcely recognized, and the phenomena themselves were not numerously and carefully enough registered to warrant a safe induction? No wonder at local, narrow, partial idolatry, when the intercourse of mankind was so limited and their sympathies were so narrow and local. But Science arose, and shewed how all the varieties of climate and production may be referred to the operation of great all-prevailing laws; and Commerce (herein the handmaid of Science) became the great civilizer of mankind in the interchange of gifts and the resulting perception of mutual obligations among men of all varieties of race, language and institutions.

The one great drawback upon these influences for good, which have thus grown with modern times, is the still lingering scourge of War. But here, again, Commerce is the great practical controller of this savage fiend. Its spirit may not, indeed, be very generous nor in any degree chivalrous; but its very selfishness is at least promotive of the general good. Its spirit is essentially prudent, and thus forms the required counterpoise

to the rashness of national quarrel. Its prevailing spirit is also that of justice, if it be but as resulting from the mutual self-interests and counter prudence of the contracting parties. Its influence undoubtedly is to bind nations in the bonds of strong mutual interest, sometimes amounting almost to physical necessity, for the preservation of peace. War is the palsy of commerce; and commercial nations love peace accordingly.

The men of middle age among us remember how, in their childhood, the great civilized nation nearest to us, whose white cliffs are visible from our shores, as ours are from theirs, were generally represented, and doubtless regarded, by Englishmen, as their *natural enemies*. Such an inheritance of hatred had long ages of war bequeathed, and more recent political and religious madness revived! Some of the veterans live yet under whom that unnatural contest was ended; and now (thanks be to the Providence which watcheth over human progress!) nothing seems to human calculation more unlikely than a war between France and England. These nations differ as much as ever in government, in religion, in national character; but they are united now in perceiving and recognizing the independence of each other's rights, the blessedness of peace, and the benefits, not only physical but intellectual and moral also, arising from free commercial and social intercourse. The event itself, then, which marks with the oblivion of active service and co-operation this and every other old national antipathy of ours, is, if I know how to designate it, a true topic of religious thankfulness to the God of the wide earth, and of religious sympathy between man

and man, and between nation and nation, meeting thus in peace and good-will.

From the event itself, if we turn to the *materials* presented to view, they will surely warrant a religious interpretation. The productions of *Nature* and of *Art*! The works of God and of Man! collected from East and West, from North and South, the world over, in such magnificence and variety as was never any where before brought together. Catalogues may enumerate and, in part, describe these multifarious stores of natural and industrial produce. Few eyes will search out half their wonders; few minds will pretend to more than a knowledge of some selected departments.

What then is *Nature*, but our truly reverential phrase for the ever fresh works and all-active operations of the Great God, who "hideth himself on the right hand that we cannot see him, and on the left hand where he doth work, but we cannot behold him"? It is indeed possible that some may rest in the enumeration of the names and leading properties of natural objects, and call that Knowledge, or Science, or Philosophy, while feeling no sense of beauty, adaptation, goodness or wonder stirred within them. But a less superficial observation or a less shallow philosophy will reach the depths of the devotional soul with its exposition of the wonderful productions of God's earth; and when Science has taught her lesson best, Reason will feel her ignorance the most, and Devotion find her sense of reliance the most sweet.

And while we read the Divine skill and bounty in the natural productions of the varied earth, not less true

and right is the religious inference from all the products of human skill to the Divine Former alike of the human workman and of the materials for his work :

"The earth is the Lord's, and all that therein is,
The compass of the world, and *they that dwell therein.*"

Wonderful indeed to man himself are the achievements of human skill and industry ! Then, "what a piece of work is Man" himself ! (The quotation is hackneyed, but not the sentiment.) "How noble in reason, how infinite in faculty ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a God ! the beauty of the world ! the paragon of animals !" Like a God in apprehension ! Faint indeed the likeness, in the eye of a pure theology. Yet let Man venerate the One powerful, the One wise, the One Source of these his imparted powers ! Beautifully is this religious lesson hinted in one of those most appropriate mottos on the Exhibition Catalogue (selected, it is said, by the Prince Consort), which, translated out of its flowing Latin verse, runs thus : "Say not the discoveries we make are our own. The germs of every art are implanted within us, and God our instructor, out of that which is concealed, develops the faculties of invention."* This truly religious character belongs, in fact, to all the works of God in nature, and all our use of them in life. Too little, alas ! may we be alive to its habitual suggestions, which, if better heeded, might

* "Ne nostra ista quæ invenimus dixeris :
Insita sunt nobis omnium artium semina,
Magisterque ex occulto Deus producit ingenia."

bless all our life and make it a constant service of religious love. But let these suggestions of natural piety, when made more emphatic than usual, not fall, so far as we are concerned, on unwilling ears or thankless hearts !

Then, from the productions displayed, we turn a more express gaze upon the *persons assembled*. There are men of all nations and kindreds and tongues and peoples ; skins of every colour ; features of every cast ; costumes of every variety. A motley scene it is to the eye ; humorous to the sportive fancy ; wonderful to the thought ; intensely interesting to the heart ; O, shall we not venture to say, glorious in the sight of Him who hath made of one blood all these nations of men to dwell upon all the face of the earth ? But, before this great Parent of all, the nations are always as one family, while dwelling over the remotest parts of His earth. This representative assembling of them together is for man, not for God. It is *to shew them to each other* as they always are in His sight, “all made by Him of one blood.”

Whether this was spoken by the apostle as a physical truth or as a spiritual one, we need not, if we could, decide. It is enough for the purposes of a spiritual and paternal religion, to declare it as a spiritual truth (which it assuredly is), that all minds are of one family ; that “all souls are God’s ;” that He is “the Father of the spirits of all flesh ;” without making religion answerable for the decision of that difficult question in science, whether the human race, so various and seemingly so distinct in their varieties of feature, colour, conforma-

tion, are all strictly of one species or not. The Scriptures have been rashly made answerable, as they have on many occasions besides, for the affirmative doctrine here; and Science has hardly had a fair opportunity of discussing the facts in the face of a foregone conclusion. But it is only fair to add that, after many careful researches and experiments, philosophers and physiologists are on the whole favourable to the idea that, physically viewed, all mankind are from one stock; while linguists seem also increasingly disposed to regard the phenomena of language, multifarious and diverse though they are, as pointing to one original source. Certainly these physical authorities, if admitted, may strengthen the impressiveness of the spiritual doctrine, though it might be religiously received and cherished without their aid. *One human Family, one heavenly Father*, is then the unspoken language of these assembled multitudes. Through them the universal heart of Man declares its deliberate abhorrence of War and Bloodshed, of Slavery, of Despotism, of Oppression, Cruelty and Wrong, of whatever kind, committed by man, individually or collectively, upon his fellow-man, the child of the same Heavenly Parent. Is not their suggestion truly religious? And is not this religious whisper truly a world-embracing and world-endearing faith?

But let us contemplate these differing brethren more particularly in another point of their difference,—as differing in their *religious* ideas, feelings, modes of worship and observance; and let us consider what a true religious spirit will suggest to us as regards these reli-

gious differences. Take this Exposition of the World's Industry as an exposition also (which it is) of the World's Theologies, and what does a liberal-hearted Christianity say of them?

Surely they are brought amongst us to unteach our prevailing creeds their exclusiveness, and to strengthen amongst us that truly religious spirit of manly justice and kindness, which is ever protesting, and ever called to protest, against the exclusiveness and presumption of ascendant *orthodoxies*,—that manly religion which meets a continual welcome in the secular world of life where Christian virtues reign, and is continually frowned down in the (so-called) religious world where creeds called Christian reign!

Here are Protestants come among us from Germany, whose phase of Protestantism is strange to most of us, notwithstanding our own hundred sects,—*Lutherans* these by name, and more nearly representing the religious ideas of the great Reformer than any of our Protestant Churches, yet hardly accounted “evangelical” by the stricter sects among us. They are, in fact, less dogmatical than our “orthodox” Churches. Our “orthodox” Churches would denounce them perhaps as too lax. Here, too, are heretical Genevese Protestants, and Unitarians of the National Established Church of Transylvania, who, if other men's creeds could affect their spiritual interests, would “without doubt perish everlastingly.” Yet here they are as living facts, representing Churches based on Christian Protestantism—legitimate results of the “Principles of the Reformation.” Our Protestantism must surely widen its doors thus far, as its first expansion towards a world-embracing faith.

Then, here are *Roman Catholics* from countries where Romanism is established by human law and ascendant in the national habits, and not (as among us) a mean and despised Church,—representing a most compact communion which numbers probably twice as many members as all the Protestant Churches together! Shall we anathematize their Church, as she with her voice of authority does ours? God forbid! “Who art thou that judgest another’s servant? To his Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand.” Rather let us proclaim spiritual liberty without exception; and guarantee it by temporal laws, which can also restrain, as offences against good citizenship, every abuse of liberty into licence or ascendancy.

Here are members of the *Greek or Eastern Church*, representing something above one-third of the extent of the Romish Church,—the older seceders these from the infallibility of Rome, into an infallibility of their own scarcely distinguishable in its principles or results. But is not their religion part of our common Christianity? Is not their sincerity accepted before God? Do not their prayers reach His mercy-seat?

And if many, who live in their own countries under law-established Churches too powerful and persecuting to be resisted with impunity, yet too irrational to command intelligent belief, in renouncing (as an intellectual necessity) the only form of Christianity they are acquainted with, have given up at the same time all conviction of the truth of Christianity itself, and fallen back upon the natural feelings of their hearts as the only religion worthy of their regard,—shall we presume to

judge theirs a criminal unbelief, unless there be an "evil heart" and evil conduct in it? Shall we by our narrowness confirm their unfortunate opinion that Christianity is irrational and illiberal? Or shall we not shew it them rather in such intellectual and moral relations as may command their respect, if not win their ultimate assent?

Jews we have always with us,—people, alas! of no nation now (territorially speaking), but scattered among all the nations of the earth, from whom our Christian salvation sprang, though they refuse to have part or lot in it. Instead of repulsing them from equal worldly rights, and then doubting their acceptance in the sight of Heaven, would that our Churches shewed Christianity to them in a light not less rational as regards its theology, while more spiritual in its worship, than their own ancient faith! Would that Christians duly illustrated that morality in which the Law and the Gospel agree, "All things whatsoever ye would that men should do unto you, do ye even so unto them"!

Mahometans are among us,—the representatives of a system of religion and morals which numbers more disciples than the Roman Catholic Church, and almost as many as the Roman Catholic and the Protestant Churches together,—Mahometans, to whom "there is no God but God, the living, the self-subsisting;" who acknowledge Him spiritually, and worship Him without other sacrifice than that of the heart; and to whom Mahomet seems the Prophet of God, because he reformed the religion of his day and nation from the traditions of the Jews and the polytheism of the Christians. Think as we may and must of his conquering sword and self-excusing, self-indulgent Koran, as disproving to the calm judgment

his pretensions to be received as a prophet,—*to them* his claims are true, to them his Koran is divine. And his theology is rational and sublime in itself,—aye, scriptural to a great extent; while the short-comings of his morality are the faults of his country and his time. Let the Christian see in all this (and rejoice to see it), how largely the Mahometan participates in the revealed blessings of the gospel. Let him compare him advantageously with the idolater, and not disparagingly with himself. Let him not seek to rob him of his Maker's all-reaching love, because he has not acquiesced in Christ as the fulness of divine revelation, while receiving him with such reverence as the Christian shews to Moses and the Jewish prophets.

And men are among us from the far East,—from China, from India, from Japan,—strange men, bodily and mentally, the very structure of whose ideas and language we with difficulty realize, and of whose religion we ought to pronounce cautiously, if we would pronounce justly. Whether, in “seeking the Lord” (as all nations are impelled to do), “if haply they might feel after him and find him,” their Sages have confounded Him with His marvellous works, and ascribed to the Physical Universe itself the Attributes of Godhead,—or whether their populace have bowed to graven images, with nations less civilized than they,—it is under the Providence of the Great Father of all that they have erred and we been guided into truth. It is not for us to say *why* the voice of progressive Revelation has reached us on the winds of European civilization, while they, who seem to have attained an older civilization (to which our antiquity is youth), have been stationary in it for ages since. But

least of all is it for us to wrong the Maker of all, to wrong the best impulses of our own nature, and to disgrace the holy name of Christianity, by doubting whether He, whose spiritual mercies to us are so great, has spiritual blessings for them also!

In Christianity itself there are many ministrations, many diversities of gift, power, perception. In Human Nature there are many diversities of faculty, taste, feeling, which a common Christianity seeks not to smooth into uniformity. Under God's Providence there are other (though we do right to call them lower) spiritual agencies. But it is One God and Father of all, who divideth to every man severally as He will, and accepteth a man "according to that he hath, and not according to that he hath not;" who judgeth the Jew by the Law, the Christian by the Gospel, the Heathen by the light of Nature, excusing such darkness in him as was not that of known and wilful sin.

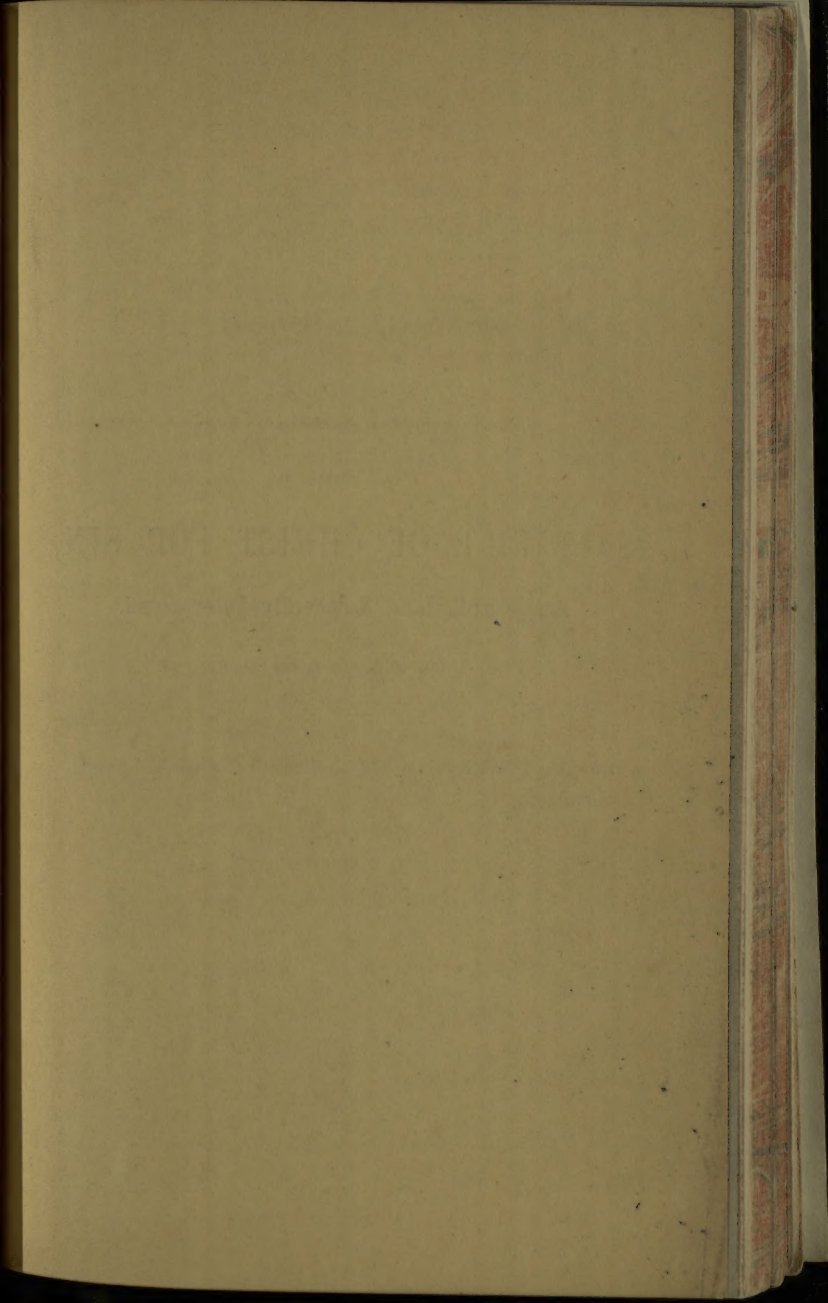
Such be the great religious lessons of the year 1851! Let them be heard above the priestly debates on surplices and tapers, above the political question of Ecclesiastical titles, above even the popular question of Conferential authority. They will help the settlement of all these, when they have first taught us breadth and liberality of religious views,—true Human justice, true Christian charity, true Human and Christian devotion.

least of all is it for us to wrong the Master of all, to
wrong the best of fathers of our own nature, and to
wrong the best of nations, by despising who
gives the best name of Christianity, by despising who
has the best spiritual riches to us as a great, has
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he hath not, who judgeth the Jew by the Law, the
Christian by the Gospel, the Heathen by the light of
Nature, examining each creature in him as was not that
of Nature and willful sin.

Such are the great religious lessons of the year 1861.
Let them be heard above the noisy debates on spiritual
and upon the political question of Republicanism
and upon the popular question of Christianity.
They will help the sentiment of all these
things they have but taught in breadth and liberality of
regard. True Human Justice, true Christian
charity, true Human and Christian devotion.

These are the great religious lessons of the year 1861.
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